



Avraham bound (akad) Yitzchak on **Har Hamoriah**. Travelling to **Har Hamoriah** was a process of revealing to Avraham his deepest root deficit. **Moriah** is a mountain he **sees** in the distance. When looking for one's root deficit in order to do teshuva, we try to follow Avraham's methodology. Avraham's process was taking small steps into a dark room. In each of his ten tests, he clarifies his teshuvah at a deeper and deeper level. In the acada, he first sees the goal for a distance. Every step of the way Satan is trying to get him to stop. Satan means "accuser." He is all the accusing voices inside us that imprison us in shame, guilt, and **fear**. Once the shame, guilt, and **fear** reach a certain level, we usually scapegoat someone else for our problem. Satan asks Avraham in Gomorra Sanhedrin, "how will you explain to your students that the G-d of love you've been talking about for so many years asked you to kill your son? "In addition," he said, "I have gone beyond the pargod, and I heard Hashem say that he didn't really want you to sacrifice your son. He wanted you to sacrifice a ram." Avraham answered him, "you have a precedent reputation of being a liar. All I know is that I have to continue to the top of the mountain to **see** what Hashem **will show me** there. This attitude is guidance for all of us. We have to be open to what Hashem **will show us** in the tests of adversity in our lives. This openness leads to a radical amazement and true surprise at what we find in each situation.

In our teshuva journey, shame, blame, anxiety, guilt, habit, depression, and **fear** keep us stuck in the past. These emotions release chemicals and hormones like adrenalin into our bloodstream. We end up reacting to situations in old, conserved patterns rather than radical amazement. We do not **see** what Hashem is trying to **show** us. We regress to patterns we learn at a young age which are etched into our lizard brain. The journey into the dark room is always **frightening**. We have to conquer our **fear** of **Har Hamoriah** to continue to journey there and define it more and more clearly with each step. We have to struggle with our yetser hara (evil inclination), which constantly tells us to "go back; don't try anything new." Satan, the yetser hara, and amalek are different names for the conduits of negative energy that keep us repeating the past.

On **Har Hamoriah**, Avraham did teshuva for all the pain his father caused him when he threw him into the oven. Abuse is one of the hardest things to do teshuva for because the person always feels like a victim. Why should a person do teshuva for a bad thing someone else did? Pain leaves a deep adrenaline groove on your brain. You have to take responsibility for the consequences of that abuse in order to do anything about it. Hashem shows Avraham that his father was abusive out of anger, and that he has been abusive out of love (chesed) for his son Yitzchak. Yitzchak is 37 years old and hasn't left home. He is the child of his parents' old age, and he is much loved. He has to leave home and write a book on gevurah, clarifying boundaries in one's life. Hashem **shows** both Avraham and Yitzhak a way to go down the mountain for the

first time. **Har Hamoriah** is a place where we see new solutions to old problems. Yitzchak creates a new world of gevurah way beyond Avraham's old world of chesed. On **Har Hamoriah** we create a whole new world in which our potential is released from the prison of the past.